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UNITY

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"HE HATH MADE OF ONE BLOOD ALL NATIONS OF MEN."

VOLUME XLIII. CHICAGO JUNE 29, 1899. NUMBER 18.

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....ANNOUNCEMENT....

History of the Bible, Told as if for Those Who Had Never Read It.

The editors are glad to announce that during the vacation weeks arrangements have been made with W. L. Sheldon, Lecturer of the Ethical Society of St. Louis, for the publication in UNITY of a series of lectures on the above topic. These lectures were given last winter to St. Louis audiences that continually grew in size and interest. Mr. Sheldon was particularly successful in interesting business men, those who seldom go to church. The lectures will bring out the contrast between the Bible as people used to think about it and the Bible as it is presented to day in the light of the higher criticism. Mr. Sheldon is doubtless right in the assumption that many intelligent persons really know very little about the Bible as it stands in history and literature. The syllabus of the course, given below, will indicate the line of discussion. We are confident that the series will prove of such value that the readers will wish to preserve the copies for their own use and at the same time wish to lend them to their neighbors. When they are over many will regret that they did not make timely provision to secure the whole set.

It is a good time to begin to subscribe for UNITY. The series will begin in the issue of July 13.

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DOCTRINE OF EVOLUTION.

There has been a great deal written about the doctrine of evolution, and a great deal talked about it. It has met with warm supporters, and equally warm opponents, but the discussion on the subject is generally terminated by the declaration that each side holds different views on what is meant by evolution. In fact, the general public has very hazy notions on what the dispute is about, though it recognizes the interest and importance of the subject, and anyone who succeeds in placing the theory in a clear light, and in a concise and intelligible form does a good work for which the public ought to be grateful. This has been effected by Miss Effie McLeod in a small book published by Alfred C. Clark & Co., Chicago, entitled, "A Popular Exposition of the Theory of Evolution," which treats the subject in a very able manner, and a very fascinating style; the authoress has evidently studied the matter deeply and carefully weighed the evidence for and against; her conclusions, therefore, will be read with interest by the scientific world, and with intelligent comprehension by the non-scientific public.

Miss McLeod is, we are proud to say, a Quebec lady, and her treatise, small and unassuming as it is, does honor to her native place, as much as it is creditable to herself. The book is for sale at Messrs. Hanson, Walsh, Evoy and Moore's, and is dedicated to Professor Jas. Clark Murray, of McGill College.

(*Quebec Telegraph.*)

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UNITY

VOLUME XLIII. THURSDAY, JUNE 29, 1899. NUMBER 18.

The summer school, which has come to stay, finds a champion in Jane Addams. With her usual originality she calls upon all women's colleges and other institutions of learning in the country, near great cities, to throw open their doors to bread winners during the summer time, where they may enjoy the exceptional advantages and delight in the splendid outfit that will renew the body by refreshing the mind.

An exchange says that on a recent pay day in Manila one regiment of heroes spent $1,700 for liquor and another regiment spent $1,300. The principal business street in Manila is said to have been transformed into "a hell's kitchen of infamy, where rum shops and brothels have already driven respectable custom from the vicinity and the defenseless natives are debauched and destroyed by thousands." But still we are coercing the Filipinos for their own good. We are Christianizing the island!

It is said that the millionaires along the Hudson River employ silversmiths to shoe their horses. Monograms are engraved upon the shoes—the shoes that "glisten by day and sparkle by night." The shoes are heavily silver-plated and are fastened with solid silver nails. It costs $20 to shoe a horse. Was it Nero who, it is said, shod his favorite horse with gold? Would these Americans on the Hudson like to be classed with that Roman fool, who had less excuse for not knowing better than these degenerate children of democracy of the nineteenth century?

UNITY extends its sympathy to our fellow laborer, M. J. Savage, and his family, over the sad death of the promising son, Philip Henry Savage. Young Savage while still in college had given us a volume of verses which were reviewed in these columns. They were verses which displayed Wordsworthian sympathy with nature and were touched with a love for human nature and a democracy that showed the influence of the later bards—Browning and Whitman. Mr. Savage was fast finding his life's work in the great Boston Library when an acute disease broke short a promising career. In another column we print Theodore C. Williams' tender lines. It is not for Philip Henry Savage we grieve, but for the world that is sadly in need of such as he.

The Agricultural College of Kansas is being tossed on stormy seas. A year or two ago teachers of one economical theory were dismissed in the interest of another economical theory. Now the ministerial union of Manhattan petitions the Republican regents to dismiss a professor of English literature because, it is said, he is suspected of teaching atheism or agnosticism, or something of the kind. The only comfortable way, as well as the only right way, is to seek men of ability, men who are willing to give the reason for the conviction that is within them, and then trust that the students know something themselves, that they will be able to account for the personal equation, to take up the matter where the professor leaves off and find the truth for themselves.

Our contemporary, "The Advance," tries to let the administration down gently for that discouraging order against the civil service which opened the gates for ten thousand hungry politicians by one fell stroke of the pen, by offering Secretary Gage's apology for the same, but it admits that the principle, which by Mr. Gage is made to apply to such small positions as storekeepers and common gaugers, seems logically to imply the destruction of all effective civil service reform. We are privately informed that the wicked ax is already falling in Chicago, and some "heavy desks," requiring expert labor, are being "asked to resign" for political reasons only. Why should a man who has done well his work and is attending to business resign on an intimation from his chief that it will save the administration from annoyance? Let every good man stick to his desk and let the government discharge, if it must, its good servants for political reasons, thereby letting the disgrace fall where it belongs.

Sixteen hundred jays and twenty thousand herons, besides a quantity of humming birds, are reported as representing one sale of last year in London. The immediate cause for the publication of these figures seems to spring from an attempt by the American Audubon Society to persuade the "Herald" of Paris to refuse to publish fashion plates with birds on hats, it having been found that these fashion plates effect profoundly the millinery market. Attention is again called to the fact that the aigrette of the trade is procurable only from the plumage of the heron, and then only during the breeding season, so that every aigrette means not only the death of the parent bird but the starvation of the helpless brood, and consequently the rapid extermination of the beautiful bird. Let the woman who wears a bird realize this once more. She has read it before. How long will her conscience yield to fashion? How many times will she continue to sin for the sake "of a love of a hat?"—a hat which at best is unlovely in its plundered loveliness?

The power of the Woman's Club is a matter of open comment. It is everywhere active and it is bearing its testimony upon all sorts of subjects and devoting its energies to the study of all kinds of problems. Its relation to religious problems, and particularly religious organizations, is the more uncertain element in its life. That it does much to break down prejudices, to harmonize and fraternize women themselves above and beyond denominational lines goes without the saying,

but that it contributes much to clear thinking and frank investigation along these lines is a matter of doubt. For obvious reasons such questions are naturally tabooed. The first step toward religious liberality and toleration lies in the mutual avoidance of those subjects that lie deepest in the soul. Such a stage is at best but armed neutrality. The higher ideal of liberality and toleration is the frank and open expression of such convictions, knowing that the differences will be accepted and that discussion does not mean reproach, ridicule or invidious comparison. Let all forms of religion be heard and be treated fairly, and then, and not till then, will the era of liberality have come. All this is suggested by a press notice that has come to our attention, which runs as follows:

At the recent annual federation of the Woman's Clubs of Kentucky, Miss Margaret Merker spoke on "The Place of Comedy in Life." She said there were occurrences in life that would require the wit of an Aristophanes to reveal their incongruity. In a university town the Young Men's Christian Association invited a noted revivalist to hold a series of meetings, the pastors of the different churches closing their own services and meeting on a common platform. The evangelist stated that it was the first duty of man in this life to save his soul in the next world, and secured many conversions. Several weeks later the same association secured another evangelist, who, commenting on the utterance of the previous speaker, said, "I have come to tell you that that doctrine is selfish, it is worse than selfish—it is hellish!"

Better than platitudinizing, or sermonizing or journalizing would have been an Aristophanic sword flash of wit, revealing the ethical discrepancy of the two statements and urging a useful life here as the best preparation for the life to come, said the speaker, and the dictum was greeted by rounds of applause.

The last unfortunate case in the long list of legal complications arising from the inevitable and altogether desirable growth of thought has cropped out in York, England. The old Presbyterian foundation of St. Saviorgate Chapel, which passed into Unitarian hands as far back as 1755, has grown with the growth of thought until the conservative element in that denomination so long under the lead of the earnest but theologically narrow Robert Spears, has got out an injunction to restrain the defendants from "using said meeting-house for the propagation of agnostic or secularist or atheistic principles, opinions or doctrines, or otherwise than as a meeting place for religious and well disposed Christian people, called Protestant dissenters." The defendant's reply that the congregations for over a hundred years have been on terms of fellowship with and affiliated to the other congregations of the Unitarian body, that the views at present held are those of the broader members of that body and that they are the logical outcome of the spirit of progressive thought, which is the basis of Unitarianism. They also urge that the success of the plaintiffs would secure a definition by a court of law of the terms worship, religious, Christian, Unitarian, doctrine, etc. That the contention of the defendants is essentially correct would seem to be justified by the fact that the British and Foreign Unitarian Association has for two years undertaken to mediate between the parties but to no avail; the case is being pushed for trial and an appeal is made to the public on both sides of the water for funds to help the defense, believing that the right of free thought as well as the future openness of Unitarianism is involved. This old chapel, which has known the ministrations of such good and great men as the well beloved G. Vance Smith, F. Sidney Morris and others, would seem to deserve a progressive future, and we trust that there are some friends on this side of the water who will share with the progressive minds on the other side the money burden involved in the legal settlement of this lamentable case. Contributions, great or small, should be sent to E. F. Lewin, chairman of committee, St. Saviorgate Chapel, York, England.

Some Last Words on the Philippine Question.

Arthur M. Judy, in his parish paper, "Old and New," for June, with characteristic attempt to balance the pros and cons of great problems, discusses what he calls "Unsettled Philippine Questions," of which he finds three, viz.: 1. Are the islanders capable of self-government? 2. Does the present government contain the elements of permanency? 3. Does America mean to go into the business of compelling other people to be good? To our mind the first two questions are unimportant until the last question is solved in the affirmative, and that question we supposed was settled in the negative by the friends of democracy some two hundred years ago and by Christianity eighteen hundred years ago. At least there is something painfully immoral in the implication that while these questions are being discussed the grim butchery is justified and the work of killing is allowed to go quietly on. Over two thousand American lives is the estimate of an administration paper, and if Otis' dispatches are to be trusted there must have been ten times as many, or twenty thousand natives. Mr. Judy talks of "the next few months" still to be devoted to "a mighty searching of heart among our people" on this matter. But meanwhile is the killing to continue, and do the corpses contribute anything to the solution?

That is a great New Testament text that says: "He that doubteth is damned." It contains the profound truth of ethics that to distrust the great synthesis of conscience, to split a great principle with the questions of expediency and compromise, is to lose one's bearings. In striking contrast with this method are the ringing and stinging sentences found in an eight-page tract that lies before us, containing an extract from a discourse on "Foreign Missions" by Henry M. Simmons of Minneapolis, in which he has ranged the startling facts that justify his hot indignation and prove him to be in the line of the great prophets of Jewry. Chadwick has recently printed a sermon concerning the "Great and Horrible Mistake" represented by this war and a pamphlet of sixteen pages has been published by the Anti-Imperialistic League of Boston, containing the testimony of over forty different soldiers, ranging in position from privates to colonels. After throwing out the disprove ones and making due allowance for exaggeration there still is left the terrible arraignment which calls for the moralist's prompt denunciation, the patriot's shame and the philanthropist's sincere protest.

But by far the most comprehensive and able study

of this "Imperial Democracy," as manifested in this aggression of the United States in the foreign territory of the Philippines, is a book of the above title by President Jordan of the Leland Stanford University, just from the press of Appleton, New York. It is a volume of about three hundred pages, containing light discourses, the second of which is the address delivered before the Liberal Congress at Omaha.

Mr. Jordan possesses two exceptional qualifications for the study, viz., he is a man of science and knows how to use evidence, and his wide scholarship furnishes him with a great array of facts. The second advantage lies in the fact that he lives on the Pacific coast, where the lamentable fever of expansion first broke out and where the sad facts of the actual conditions that demand the sober second thought are best known. We have not room to review this book; we have no desire, even at this time, to pass upon the merits of the arguments. We are content to demand for Mr. Jordan a reading on the part of all those who in the supposed interest of fair play or philosophic coolness halt where they ought to run, hesitate where they ought to declare.

If anyone thinks that UNITY has been too precipitant or has jumped at conclusions from inadequate data, we only ask of such to read President Jordan's book and then let them tell us what they would have us do about it.

Philip Henry Savage.

I know thee from the strife of tongues withdrawn;
For where men strive and cry, thy soul could be
Like some bright reach of sky at cloudy dawn,
An elemental pureness, calm and free.

Now to the vaster silence thou dost go;
And all thy mortal vestures mingles bright
With heaven-ascending fire,—as following so
Thy white soul flaming toward immortal light.

Silence once more! But not as men are still
Whom dust makes mute or fierce dumb passions sway.
Once more thy poet-heart and stainless will
Range far beyond our voice of earthly clay.

Who now shall sing, since thy clear voice is fled,
The lonely moods ourselves must mutely bear?
What other lonely youth—dear poet dead!—
Shall haunt our woodlands and their secret share?

In vain for thee thy native hills complain.
Nor dulcet June, nor melancholy tone
Of seas or distant storms, for us retain
Thy voice; it singeth in our hearts alone.

—*Theodore C. Williams,*

Woman's Word.

Have you considered? Statesmen, generals, admirals—do you remember? At the call of your bugle they hastened to the "meet"—our bravest, our gallantest. There he met them—the impassive man of science—with cold, trained, tell-tale tools, to search the kindled eye, to measure the beat of the ardent, patriot heart, to bare and test for brute strength the young arm, warm with love's strong blood, to seek and to find the blemish that through the years had been hidden from the stranger, guarded as sacred secret between the young man's soul and the mother's.

His record, your spirit science might have found it in the mother-heart, where all his years are writ. Better than learned examiner she could have answered "fit" or "unfit."

Masters, you took your pick—the bravest, the strongest, the mother's best, to carry your plans. The poor others, not good enough to stand the fever of filth, the bullet of jungle barbarian, they were branded "unfit" to the public gaze—the weakness published—they were sent back to get the great race on and up, if they might.

But, masters, we never gave you right to send our best and bravest into highways and hedges to compel the uncivil, the half beast, to come to your feast, which they despise.

You are making yourselves immortal with these fine tools—our sons. They are ours; do you consider us, who have borne these strong and these brave with travail harder than any horrors of war,—and "war is hell,"—with pangs indescribable by mortal, such as God might describe were he a mother instead of a Father?

When these strongest and bravest and best, for whom we suffered the unspeakable, unhelpable woe—when these best fall in the brave charge, the stubborn defense, the merciless march, you find other braves for your purpose; you "close up ranks." But we—we agonized mothers across the sea—so wide—O, our sons! Our gaping ranks! Tell us how we can close our ranks, where find recruits?

We would endure them again—those long days of dread that lead up to the travail, the birth pangs; our breasts would nourish again the dear life, we would carry it on our heart through the years of ignorance and we would be patient in the training to strength and to valor. How gladly! But we cannot choose. The wombs that nourished the strength and the courage to win your great victories, to prove your immortal statecraft—they cannot thrill again with the quickening life of our life.

Chicago, Ill. SARAH WINTER KELLOGG.

The Social Side of Sunday-School Work.

Can we use the average child's social nature to get more deeply in touch with him and to therefore make our Sunday-school lesson work more effective? Do we need to recognize the social side of Sunday-school work as an important factor in the success of our classes and in the welfare of our schools as a whole? These and kindred questions were uppermost in the minds of the Sunday-school workers who came from fourteen different quarters to the May meeting of the Chicago Union of Liberal Sunday-schools, and their queries were met not merely with theories, but with an account of definite results as obtained by special attention to this social side of the pupils' natures. The speaker of the evening, Miss Jeanne I. Edenheim, of the North Side Jewish Sabbath-school at Chicago, gave the following account under the modest title of "What Was Done With One Class:"

"I have been asked to give you to-night an outline of the social element of my classwork last year in the North Side Jewish Sabbath-school. I am well aware that facts are not so interesting as theories, so that the narration of an actual experience may be rather crude and unsatisfying, but it has at least the advantage of being an experience.

"The class that was offered to me two years ago had already driven away two experienced teachers, so I knew they were energetic.

"There were twenty of them, boys and girls ranging in age from eleven to thirteen years. They were studying Bible history, but did not seem deeply attached to the study. I knew the problem could be solved only by becoming acquainted with them and discovering and trying to meet their interests.

"This is hard to do in one hour a week, where the children and teacher are set in a formal relation to each other. Educators are discovering that five hours

a day of these formal relations are not conducive to the best development of the child's mental nature, and so we find the social element introduced into the kindergarten and gradually working its way to the higher grade work.

"Where our Sunday-schools are run on educational lines we shall realize how unlikely it is that the child's moral nature, so much subtler than the mental, can be given any strong trend in one hour a week of instruction.

"I was not quite sure what form of amusement would be most edifying or instructive, but I knew children well enough to be sure what would interest them, so the first things we planned were some trips. We went to the Art Institute, to the Logan Monument and other places, all the time getting acquainted, seeing something of interest and incidentally learning some geography, which is always of moral value. A person is so much surer of himself when he is perfectly sure which way he is going. In time we formed a club, called the 'Junior Auxiliary,' which met at the homes of different pupils, on stated evenings, from 7:30 to 9. There was no special form of entertainment, so the evening always held the element of surprise. Soon the club became a regular organization, with officers, fees and the inevitable colors.

"I have been asked to tell in what way the children amused themselves. First in importance, though last on the program, were the refreshments, which were always simple and which are indispensable. The way to a child's heart, as truly as to a man's, is through his stomach. Then for games. We had geographical games, observation parties, library parties, musical parties, soap-bubble parties, corn parties (when we all popped corn and then had each give a noun commencing with corn, such as cornucopia), taffy pulls, animal parties, charades, etc., the effort always being to have something that would require thought on the part of the children and that would try their wits. There was always some simple prize offered and it was pleasant to see how of their own accord the hosts or hostesses of the evening would decline to take any of the prizes. I was a good deal surprised as well as pleased when the children refused to take more than one prize on one evening. I hoped the spirit thus aroused would remain with them when they were old enough to attend grown-up card parties. Of late the club has been addicted a good deal to debating. They discuss the most weighty questions with comparative ease, but they retain their good humor, and perhaps they will gain a little of the rare gift of courtesy toward an opponent in an open discussion.

"There are many things the children have learned unconsciously in these pleasant evenings. We have one little lame girl who is always looked after and cared for first. Perhaps they will treat little lame folks better all their lives for this little comrade's misfortune. They have never allowed any cliques—the fun has been for all. There is one boy who is poorer than the rest and many have been the kind little plans for his pleasure. When the boys formed a drill company there was a suit gotten for him somehow and given in such a way that he didn't even think about it. When we had a delightful little theater party last Saturday there was an extra ticket which it would be so nice of him to take. Next week we are to have a wild flower party, that is, we are all going to the woods to gather wild flowers if we can propitaite the weather man. This inexpensive pleasure we can afford. But, best of all, the children have got the natural desire to make others happy as well as to be happy themselves. They have rooted out some of the weeds of selfishness from their heart gardens and found how fair a thing is the flower of unselfishness. We have done some work, too, in our club. Coal has been sent to some needy poor families, and pictures (good ones) presented to the Sabbath-school, and, for the first time, the children came back after having been confirmed. It has always been their custom to consider that they had finished their religious education when the confirmation rites were ended, but these children came back in the autumn and have attended regularly all the year.

"You will say that this sort of Sunday-school teaching takes a great deal of time and thought, and so it does. That is one reason why I think it wrong to expect people who are working through the week to volunteer to teach on Sunday, especially day school teachers, who already have so many little ones to care for. I should like to make a plea for the people of leisure. Let them be allowed and urged to take up the work and they will find indeed that 'the reward is in the doing.'"

The discussion of this paper gave others a chance to supplement it by mentioning some of the ways in which certain teachers and superintendents had endeavored to link the pupils to one another and to their school by appealing strongly to their enjoyment of good games, their appetites or their easily cultivated military "esprit de corps." But the speaking was not all to be from one standpoint, for there was the danger of overemphasizing this social work until both teachers and pupils would overlook the great aims of the Sunday-school,—the molding of fine characters and the cultivation of a spirit of true reverence. The thought of such a danger so aroused Rev. J. Vila Blake that he spoke up in these stirring words:

"What is a Sunday-school for? If it is an institution for teaching such things as military drill we may regard the energies which it stirs up as a success. If it is its purpose to foster vanity, desire for fine clothes, etc., it may be well to have masquerades to attract children to the Sunday-school. But if its aim is to bring to the child's experience a love of good for itself, a sentiment that there is such a thing as allegiance and loyalty to beauty and truth for their own sake, it is nothing but ruin to appeal to motives of that kind. What I say is contrary to the spirit that has pervaded the meeting, but I hold that the only way to take hold of a moral being is to appeal to the simple beauty of what is good; anything else does harm.

"When we get our children to come to Sunday-school simply for the sake of what they can get in the way of entertainment it means death to the Sunday-school. And the fact that so much is done to amuse the child is what is rendering the instruction of the Sunday-school cheap and ever cheaper. Suppose the children are not interested; question your own souls and see if you are not giving them wooden, uninspired instruction. In any case it is not a question of numbers; that has nothing to do with the result. Moreover, there is something in all that can be reached by a big appeal; there is an aptitude in human nature to answer a great demand on it. After all, one with God is a majority."

Mr. Blake's note of warning was no doubt a timely one, though most of those present seemed to look on the social work in the Sunday-school not as an end in itself, but as a means to the greater ends for which such schools have been established, holding (as one expressed it) that "the social side of the Sunday-school was the means of bringing the children together on a common basis," and that when carefully directed it might be one of the best sides of the whole Sunday-school and church work. So the meeting closed with a reference to the motto on the program, and which now seemed doubly impressive: "To make religion akin to friendship is simply to give it the highest expression conceivable to man."

ALBERT. S.

Correspondence.

A CURIOUS CUSTOM OF NEW HARMONY.

The following extract from a private letter to the senior editor is of sufficient interest to warrant its publication.—[Eds.]

I have just read with a great deal of pleasure the editorial, "A Western Athens," in UNITY, not simply as a matter of local pride, but for the sentiment contained in it and the love of the beautiful in nature and the love of humanity expressed in it.

The death of old man Underdown, the carpenter and undertaker at New Harmony, and the clearing out of his shop brings to mind an old custom now almost forgotten. When anyone died in the country the first thing to do was to send to the carpenter to make a coffin, and the most convenient thing to take the measure with was a cornstalk. This was so generally the custom that whenever we met anyone on the way to town with a cornstalk we always asked, "Who is dead?" Mr. Underdown, when he received the order, invariably took his pen and ink and carefully marked on the cornstalk the name of the deceased and date of death and age, and stood it up in the corner of his back room. The accumulation for forty odd years had pretty nearly filled up the little back room, and the burning of this pile of cornstalks made quite a bonfire. I learned of it too late. I should have liked to examine this unique mortuary record and perhaps deposit a part of it in the new library. A shock of cornstalks standing in the corner of the library would have added to the beauty of the place and the original records they bore would have been of more interest to the readers than those of dead heroes and saints on the shelves.

The New Protestantism in Bohemia.

The political rift between the German and the Slavic population in the Austro-Hungarian Empire, which has seemed in recent times to bode ill for its stability, is now apparently widened by a new and increasing division on religious grounds. The Catholic clergy seem to have identified themselves with the Slavic against the German element in Bohemia and other provinces, so that the training schools for the priesthood become largely a propaganda of anti-German ideas. This situation grew to be intolerable to German Catholics who saw the Slavs, regarded by them as a backward race, getting ecclesiastical control. A serious revolt from the political attitude of the Church sprang up, and the cry "Away from Rome" has been raised, chiefly in Bohemia. Ten thousand and more are said to have gone over to Lutheranism in Bohemia, and to the old Catholics in Styria and Corinthia. The latest intelligence reports a growing excitement. Committees have been formed in Berlin and other cities to furnish Protestant instruction to the seceders. The Catholic press and clergy in Austria devote themselves to abuse of Luther, and to representing the seceders as disloyal to the Austrian Empire. Against this a large number of leading Lutherans in Austria have signed a strong protest. The history of the Protestant Reformation, in which national and political considerations largely figured, furnishes strong analogies to this new movement. It is largely impelled by political antagonisms, but by no means wholly. In Carlsbad and other cities many are said to have abandoned Romanism through spiritual convictions. The American Congregationalists have long maintained a mission in Bohemia, and it is not unlikely that their work may have contributed somewhat to the new departure which is regarded in Germany as one of considerable promise.

New York. JAMES M. WHITON.

Good Poetry.

Sonnets from the Portuguese.

What can I give thee back, O liberal
And princely giver, who hast brought the gold
And purple of thine heart, unstained, untold,
And laid them on the outside of the wall
For such as I to take or leave withal,
In unexpected largesse? Am I cold,
Ungrateful, that for these most manifold
High gifts, I render nothing back at all?
Not so; not cold, but very poor instead.
Ask God, who knows. For frequent tears have run
The colors from my life, and left so dead
And pale a stuff, it were not fitly done
To give the same as pillow to thy head.
Go farther! let it serve to trample on.

If thou must love me, let it be for naught
Except for love's sake only. Do not say,
"I love her for her smile, her look, her way
Of speaking gently, for a trick of thought
That falls in well with mine, and certes brought
A sense of pleasant ease on such a day;"
For these things in themselves, beloved, may
Be changed, or change for thee; and love so wrought
May be unwrought so. Neither love me for
Thine own dear pity's wiping my cheeks dry;
A creature might forget to weep, who bore
Thy comfort long, and lose thy love thereby.
But love me for love's sake, that evermore
Thou mayst love on through love's eternity.

I thank all who have loved me in their hearts,
With thanks and love from mine. Deep thanks to all
Who paused a little near the prison-wall,
To hear my music in its louder parts,
Ere they went onward, each one to the marts
Or temple's occupation, beyond call.
But thou, who in my voice's sink and fall,
When the sob took it, thy divinest Art's
Own instrument didst drop down at thy foot,
To hearken what I said between my tears,
Instruct me how to thank thee!—Oh, to shoot
My soul's full meaning into future years,
That they should lend it utterance, and salute
Love that endures! With Life that disappears!

—*Elizabeth Barrett Browning.*

To My Mother.

Chiming a dream by the way
With ocean's rapture and roar,
I met a maiden to-day
Walking alone on the shore;
Walking in maiden-wise,
Modest and kind and fair,
The freshness of spring in her eyes
And the fulness of spring in her hair.

Cloud-shadow and scudding sun-burst
Were swift on the floor of the sea,
And a mad wind was romping its worst,
But what was their magic to me?
What the charm of the midsummer skies?
I only saw she was there,
A dream of the sea in her eyes,
And the kiss of the sea in her hair.

I watched her vanish in space;
She came where I walked no more;
But something had passed of her grace
To the spell of the wave and the shore;
And now, as the glad stars rise,
She comes to me rosy and rare,
A dream of the sea in her eyes,
And the hand of the wind in her hair.

—*William Ernest Henley.*

The only way to secure assurance of safety from moral disaster is to make inviolate integrity the law of one's life.

The greatest battles of life are fought in the arena of man's own heart. His most powerful and his most insidious foes are within himself. The household of his daily thoughts and desires and purposes and imaginings contains enemies subtle and strong. In his own bosom the battle must be joined.—*Philip Moxom.*

The Pulpit.

The Foundation of Morals.

A Sermon by Rev. Perry Marshall, New Salem, Mass.

"If ye fulfill the royal law . . . Thou shalt love thy neighbor as thyself, ye do well.—James ii:8.

Though we use the words interchangeably, ethics regards theory, and morals means the practice. Conscience, or the moral sense, is just as really a result of evolution as are the instincts of animals and man. By painful experience men found that it would not work well, even to him who did it, to despoil a neighbor of his property. And so gradually, from generation to generation, the brain became organized in accord with this knowledge, and the stored-up nerve force is transmitted by inheritance to the rising generation of the race. The impulse to do the right, or the impulse to refrain from the wrong, when it is perceived, arose likewise in the same manner. Imagination began to enable the wrong doer to put himself in the other's place, and he felt a twinge of pain when he had wrongly acted. And before imagination could do this well unaided it was helped by the retaliation of the other, and by the punishment which society, such as it was, would inflict. The pleasure that follows right, when performed at some personal cost, is of like origin. Imagination, aided by the other person concerned and by the approval of those not concerned, enables the rightdoer to put himself in the place of the one done right by and a sense of pleasure arises.

Conscience is usually said to consist of three distinct features: First, a judgment that the act in question is right, or wrong; second, an impulse to perform the act if it be right, or to refrain from it if it be wrong; and, third, a peculiar pleasure when the right is done and a peculiar pain when the wrong is done.

I deem it better, however, to regard the judgment of the moral quality of actions as not belonging to the conscience at all, but purely a matter of intellect, whereas, the impulse to do the right and to abstain from doing wrong, as well as the pleasure or pain that follows, are both of the emotions, and not of the intellect; feelings and not intellections. The judgment of the moral character of actions will often be incorrect. One man's judgment will allow him the use of wine or beer and another's will forbid it. One man's judgment will allow him certain forms of work as necessary to be done on Sunday; another's will forbid them as unnecessary, according to the instruction and other influence each has received. But in all such cases the difference is a matter of judgment, just as men may differ in judgment in politics, in business or in matters of speculation. But in every case the conscience will impel the man to act in accord with the judgment he has formed, and so one man will be impelled to do, and the other not to do, in the same case, because one has judged it to be right, the other wrong. This explains why consciences do not agree. The disagreement is in the judgment, and conscience impels each man to do in accord with the judgment. Conscience, then, or the impelling, is in itself considered always correct, but the judgment may be wrong, and so conscience may impel a man to do the wrong simply because he supposes it to be the right. Consciences agree and are infallible in this much, that they always urge the individual to do what his judgment tells him is right, whether the judgment itself be right or not; conscience does not know nor inquire concerning that. This explains why one man may conscientiously do what another's conscience will not allow.

Likewise pleasure of a certain kind always follows the performance of what the judgment has approved, and pain or remorse follows the failure to comply with the judgment and its consequent impulse. It is self-evident that the greatest good to the greatest number, and for the longest time—I may say the greatest good to all sentient beings of the universe, if possible—is to be sought. This needs no proof, and in the nature of things, perhaps, admits of none. To deny it were like denying that good is good.

It follows, then, that the right is that which will most contribute to the greatest good of all in the universe forever. And the right for us is that which will, in our judgment, contribute the greatest good to all in any wise concerned with our acts. When men begin to find out that right is not dependent upon the exercise of an arbitrary will of deity, nor consists in lines which some imagine as running through the universe, they ask, Is there left, then, any basis of morals? And the preceding is our answer. The foundation of morals remains forever immovable.

As certainly as good is good, so certainly are we bound to do what most contributes to it, in the widest range and in the longest time.

This necessitates knowledge on our part of the so-called laws of the universe, or the methods of action in the world, physical, social and moral, that we may be better able to judge what will result in the greatest good. If we judge wrongly we shall conscientiously act wrongly. We shall thus do what is objectively wrong, though it be subjectively right. Subjectively right, that is, seemingly and to ourselves right, yet subjectively wrong, unless our ignorance and consequently wrong judgment were unavoidable, and therefore excusable. If we will actually do the really right we must know the working of the world and know what will produce good. And I may remark that this is the permanent element in the idea of creed, as a basis of good life. All other is transient.

Knowledge of the laws of the universe, as methods of action are called, is the most fundamental of all things in morals. If a man do not know the rights of another to what that other has produced he will not respect those rights, but will be dishonest. And if he do not know or believe that dishonesty brings evil to him who practices it, he will most likely be dishonest under temptation. If a man has not learned that those to whom he speaks have a right to hear the truth, and if he do not know or believe that untruthfulness will sooner or later bring evil to the liar, temptation will probably induce him to speak falsely. If men do not believe that the working of the world forces favors purity in practice, and opposes impurity, they will probably fall under some temptation to be impure. Who does not believe in the benefits of industry and frugality will be less likely to labor and save. There is, therefore, an important truth in the saying, "He that believeth not shall be condemned." Condemned, that is, by the evil deeds he will do, because of disbelief in the good.

This idea has in a great measure dominated the thought of the world's great moral or religious teachers. Confucius, "the real fashioner of the Chinese philosophy," said, "When a man follows the dictates of his own nature his actions are good and harmony results."

The five commandments of Buddhism are: "Do not kill, do not steal, do not commit adultery, do not lie, do not become intoxicated."

These are similar to the six commandments of the prophet of Nazareth, given in answer to the solemn and important inquiry, "What shall I do to inherit eternal [spiritual] life?" "Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and thy mother." This is more purely moral than is the code of the ten commandments of Judaism, which is partly ceremonial.

The commandments are attempts at very condensed

statements of human knowledge concerning the action of world-forces, including social forces, against the wrongdoer in the matter of each several precept, such knowledge having been obtained by the race in the costly school of experience, while living in violation of them.

I hardly need say that this cosmic knowledge, or belief—for it is sometimes only a belief—is not a belief in the prevailing theologies or mythologies of the world. The line is sharply drawn between speculative creeds, on the one hand, and belief in the practical working of the world on the other, as a moral basis. This distinction may be illustrated by quoting a paragraph from the noted C. H. Spurgeon. He says: "Talk of decrees; I will tell you of a decree, He that believeth not shall be damned. That is a decree and statute that can never change. Be as good as you please, be as moral as you can, be as honest as you will, walk as uprightly as you may, there stands the unchangeable threatening, He that believeth not shall be damned. Could you take murder and blasphemy and lust, and adultery and fornication, and everything that is vile, and unite them into one vast globe of corruption, they would not equal the sin of unbelief. This is the monarch sin, the quintessence of guilt, the mixture of the venom of all crimes, the dregs of the mire of Gomorrah; it is the All-sin, the masterpiece of Satan, the chief work of the devil."

How an intelligent man could so substitute the notion of the importance of speculative belief for the reality of the importance of belief in the world-forces themselves, or Force itself, as a basis of good life—which is salvation—it is difficult to understand. And the fact that men have made this mistake is our justification for carefully pointing out the difference.

The six commandments of the Nazarene teacher previously quoted were by him condensed into one, namely, "Thou shalt love thy neighbor as thyself." This fulfills all the law, for it is the highest service of the real Omnipotence.

Love for our fellow beings is really necessary, for though we know the way to do them greatest good, if we have no love or benevolence toward them, we may wish to do them harm rather than good. So our knowledge may be but a means of doing evil more effectively, since conscience is not always obeyed. Love for the objects concerned never fails to impel to do them good, and is already recognized as the most constant and efficient force known in the field of morals. So, allowing that the law be known, it is true that all the law is fulfilled in this one word, viz., "Thou shalt love thy neighbor as thyself." But with malevolence toward any, though the laws be well known, immorality would be the result. Love, or benevolence, therefore, is rather a motive to, than the foundation of, morality. Without knowledge love might, accidentally, impel to the right at times, and without benevolence conscience may sometimes prove effectual, though it would have no proper reason for doing so, since the ultimate fact in its existence is the idea of good, which could hardly be desired without benevolence. Logically, these are bases and chief motive; chronologically, knowledge may be regarded as prior. John Fiske well says, "Half the cruelty in the world is the direct result of stupid incapacity to put oneself in the other man's place. . . . The emotions are still too feebly developed, even in the highest races of men. . . . We have made more progress in intelligence than in kindness."

Our conclusion in regard to the matter must be that to know the truth and to love the objects concerned in the moral question will secure practical morality and the noblest religious life.

And "If ye fulfill the royal law. . . . Thou shall love thyself ye do well," provided ye love intelligently.

In yonder distant height there is a star,
And Knowledge leans her ladder thither;
And Love doth lean her ladder there;
And there and thither only, the mind and heart of man
Shall meet the goal for which they well aspire.

A Basket of Sweet Peas.

O I was so lonely a bit ago,
  So cold and afraid in my damp, dark bed,
Till I thought of the burden of love, of love,
  I must bear to the world overhead.

Had I keen life in the bare, brown seed,
  A fuller sense of love's ecstasy,
Than the maiden you planted in tears and fears,
  Forgetting the springtime yet to be?

For you could not plant me so deep, so deep,
  That I should not rise and climb
To color and fragrance, to joy, to love,
  To light and life sublime,
  To love and life sublime.

—E. H. W.

All Souls' Church, Chicago, Flower Sunday. In memory of Ethelyn Dewsnap, died May 26, 1899.

The Study Table.

Early Christianity.

*Dr. Du Buy has rendered a valuable service in printing this classified compilation from the Gospels. The judgment of an historical critic has been exercised and the interest has been solely in Jesus as a teacher of spiritual living. With the exception of a few sayings from the Fourth Gospel, the selection is such as to throw into relief the mind and heart of the real Jesus of history. The mere extrication from all narrative and early interpretation is a great assistance to an estimate of permanent values. We may hope that Sunday-school classes will use this little book and that it may become a favorite for the traveler's pocket.

**In the spirit of critical inquiry and for the release of those who are bound by an arbitrary ecclesiastical tradition, Dr. Hall makes a cross-section of the second century at its middle point. He is interested in determining the relation of Papias and his contemporaries to the documents which compose our New Testament. We are thus presented with a series of literary problems in place of a conventional or dogmatic view. The work is carefully done and the results are expressed in a clear and interesting manner, with obvious candor and fairness of judgment. Waiving all questions of detail, one general criticism is inevitable. No satisfactory knowledge of the second century is possible without a closer classification of tendencies and a more vigorous grasp of the story of their consolidation in the principles of early Catholicism. We need to apprehend the traditionalism of missionary preaching, moving through the influence of the sacraments in the direction of pagan mystery cults, the moralistic rationalism of the apologists compelling the use of the Logos cosmology, the impetus given to clerical institutions by the recrudescence of apocalyptic enthusiasm and the acceleration of all formative influences due to the battle with gnostic theosophy. Only in the light of this final result of influences and provocations can we understand the emergence of that selection of documents which were regarded as apostolic. Dr. Hall has taken his stand in the middle of the century when everything was yet in a state of flux. The result is an impression of vagueness and uncertainty, true to the facts, but unfortunate if left unsupplemented by a knowledge of the final outcome. We may hope that after this interesting definition of problems and con-

*"The Teaching of Jesus." Extracted from the four Gospels and arranged by Jean Du Buy, Ph. D., J. U. D., pp. 80. Boston: James H. West, 1898.

**"Papias and His Contemporaries." Edward H. Hall. Houghton, Mifflin & Co., Boston, 1899. Pp. 318.

ditions Dr. Hall will give us the story of the formation of the canon of the New Testament.

F. A. CHRISTIE.

Meadville, Pa.

Angels' Wings.*

Edward Carpenter is always a stimulating and suggestive writer, whether dealing directly with social themes, as in "Civilization, Its Cause and Cure," or giving poetic expression to the more elusive phases of personality, as in his volume of poems, entitled "Towards Democracy," or happily treating of the relation of art to life, as in the present volume called "Angels' Wings." The title of the book does not strike one as being very appropriate; at least it is confusing, since one does not at once understand the name as signifying unreality and idealism and at the same time the possibility of a real flight among realities by other agencies than wings. The purpose of the essays can be briefly stated: It is to point out the futility of fiction and symbol and the folly of separating art from life, to deny the authority of tradition and dogma, to make a plea for reality and the conservation of the instincts of the entire man, and to maintain individuality of impression and sincerity of expression. Though written with a much greater knowledge of the technique of the arts than that displayed by Tolstoi, the general bearing of the volume is the same as the Russian's "What is Art?" For both thinkers agree that the inspiration of art in the future will be humanity and its province "to make mankind realize their unity."

Carpenter defines art as expression. To be a great artist is to realize new human experience and to objectify new feeling fresh from that experience. Life to be life must be an expression of the self. It is the finest of the fine arts. To live is to use materials for the sake of expression. Mastery is the significant fact in both art and life. Starting with this understanding, it is easy to see the reason for Carpenter's attraction for men of the creative and self-assertive type, such as Wagner, Millet and Whitman. The comparison of these three world-artists makes up the first essay. These men represent the features of the democratic idea in art. They were born within a few years of each other. Their first important works were issued at about the same time. All three men were revolutionists. All three used new methods in their art. The common marks distinguishing their work are (1) strong realism and acceptance of the actual, (2) acceptance of the universal and unseen, involving the utmost command of the resources of art, and (3) a most intimate and popular sense of the life of the people. In a later essay Beethoven is also admitted into the comparison, the assertion being made that Beethoven was the forerunner of Shelley and Whitman among the poets and Turner and Millet among the painters. Like them, Beethoven was a new type of man, gave utterance to democratic yearnings and prophesied a new era of society.

Carpenter's sense for realism and sincerity gives meaning also to his criticism of symbolism. Angels' wings are the illustration that raises the controversy between the real and ideal. Wings on human forms are false, impossible and inartistic, and the significance of their symbolism does not make up for their essential absurdity. The recurrence of wings in art so persistently suggests some need in the human heart—the haunting vision of the real existence of beings capable of swift translation through space. "If the artist sees any such vision," Carpenter thinks, "and feels its actuality, then he is bound to try to express it. He must express it—and in his own way; and so long as he does express it effectively and permanently, he may do so by any device that he likes—but not by a stout country girl floating about in the air with feathers fastened to her bodice, because that is quite unthinkable."

To the general topic of realism some profound thought is given. There is, of course, no such thing as exact realism. Every object, every scene, is inexhaustible. A realist is one who selects out of a scene those aspects which appeal to the majority of observers, as an impressionist is one who selects what appeals to himself. Mr. Carpenter takes exception to that realism which tends to an over-elaboration of nature, as frequently in Tolstoi, and that which seeks to reproduce the obscene and criminal aspects of nature, as often in Zola. Of these two forms the second is least subject to objection, for the discovery of this field has made available a vast amount of material for future workers. Whitman's "The City Dead House" shows what may be done with realism, emotionally and spiritually. Sudermann, in "Magda" and "Die Ehre," through his large human feeling and drawing of character, brings realism up to the highest level reached in modern drama. And for a perfect example of realism in its best form the reader is referred to the frieze of the Parthenon.

Thoughtful readers will find much to commend in Carpenter's treatment of the body. As life is in its creative aspect true expression, the human body, the most expressive of all objects, is one of the most perfect of art products. The soul builds the body, the needs of the body build the form of art. Much in art, by consequence, is based in zoölogical and physiological conditions. Dancing is an art whose meaning is given by the bodily form and movement. Music is intensely physiological. The eye also has its need and painting and sculpture have their objective grace and harmony. Furthermore, at the root of the art-sense lies the sexual. "The sex life," Mr. Carpenter notes, "from the most primitive forms onward, seeks union, cohesion. Everywhere it is making signals of attraction, in plants by the bright colors and forms of the flowers; in birds by the winning sweetness of their song. . . . Every faculty and form of nature is laid under contribution for the expression of the great need of union, which surges up through the animal world. Everything is turned into an indication, a symbol, a token, a message, a call. The faculty is a social one. It is the beginning of the panorama of art." The connection between art and the body being then so intimate, it must be understood that the redemption and thorough acknowledgment of the body—that body which luxury and Puritanism between them have so soiled and desecrated—and the healthy and natural treatment of sex are some of the greatest works any artist to-day has before him to carry out. Notwithstanding the outlines sketched by Whitman and less healthily by Zola and Ibsen, the world still waits for anything like a large and artistic treatment of the subject.

Another feature of Carpenter's work is his plea for the individual and his denial of traditions and conventions. Art, to be genuine, must express fresh experience. It is the tendency of expression to become external, mechanical, inhuman. The artist has to overcome this tendency, to conquer it, to get back to the living, the actual, the human. The collective consciousness of the race has also its value, but from bondage to this the individual must continually be delivered. The main thing is the new feeling that comes to an individual, for this is the secret of power, of style, of everything. In this connection there is an interesting definition of the phrase, "Return to Nature." It means the abandonment of the artificial for the natural, the conventional for the sincere, and to illustrate such growth the analogy of a tree is employed: "A lead-

*"Angels' Wings; Essays on Art and Its Relation to Life." By Edward Carpenter, New York: Macmillan.

ing shoot is formed and grows rapidly. Then it hardens and becomes woody. The sap is checked, cannot find outlet in the direct line of growth, so returns and forms a bud farther back and branches out from this earlier point." The return to nature in art means the return to reality, to individual sincerity, in which alone fresh growth and development arise. An artist returns to the deeper, more primitive, universal part of himself, to the ever virgin soil of his own life.

The essays on Beethoven, while more technical than the others, seem to gather together Carpenter's reflections on art into a single illustration. Beethoven was the new comer—the spirit of denial on the one hand, the spirit of creation on the other. His utterance was "authentic, strong, unqualified." Having explored the feelings of liberty and union from which modern democracy springs, he freed musical expression for the service of the new ideas. It was one of the peculiarities of Beethoven that he was always trying to express life, and he wrote not at the command of his brain, but of his heart. His whole life and work were thus a practical denial of the artistic propriety of "angels' wings." LAURA MCADOO TRIGGS.

Some Book Notes.

"God Winning Us," by Rev. Clarence Lathbury, by the Swedenborg Publishing Association, is worth reading. You like such chapters as "God Accommodating Himself to Us" (Incarnation), "God Opening Our Eyes" (Faith), "God Growing in Us" (Regeneration), "God Acting Through Us" (Religion), "God Caring for Us" (Providence). Beginning with a sketch of Swedenborg, the book aims in a simple way to give an exposition of God, man, the Bible, this world and the other from the standpoint of the Swedenborgian faith.

"A Conspiracy Against the Republic," by Charles B. Waite, A. M. (Chicago, C. V. Waite & Co.), shows the attempts the author thinks have been made to obtain ecclesiastical control of the government. He overestimates the "conspiracy" part, for he writes from a somewhat bitter opposition to the church. When he says, "It is the misfortune of this country and a source of danger to the republic that so many religionists are organized for the purpose of capturing the government and of bringing it completely under their control," he is magnifying hills into mountains.

"Divinity and Man," by W. K. Roberts, Mexico, Mo. ($1.00), is "A doctrinal hypothesis upon the structural order of the universe and the career and destiny of the soul and the moral obligation of life." As this fantastic discussion with its high-sounding and incomprehensible chapters begins with this conclusion, "Deity is impersonal, is comprehensive of and inseparable from the common material and intellectual components of the illimitable universe," it is quite likely that those who are theists, and especially those who believe in "our Father," will not be greatly drawn to this book. It is a bundle of contradictions, philosophically, ethically and in several other ways!

"The Rubaiyat of Omar Khayyam," rendered into English verse by Edward Fitzgerald, New York. The Truth Seeker Company.

"Appendix to Commentaries on Hebrew and Christian Mythology," by Judge Parish B. Ladd, LL. B., published by The Truth Seeker Company, New York, attempts to show that Christ is a myth, Christianity a monumental failure and the Almighty very uncertain, and then unfortunately leaves us to work out the rest of the problem ourselves.

"The Ethical Problem," by Dr. Paul Carus, with discussions, is a weighty book. The three lectures by Dr. Carus, on "Ethic as a Science," "The Data of Ethics" and "The Theories of Ethics," occupy but fifty-one pages, while the discussions occupy nearly three hundred more. The aim of the author is to point out "the intimate and inalienable connection of morality with religion," and to show that "ethics can by no means be derived from mere sentiment." This book, neatly bound in paper, is a part of "The Religion of Science Library," No. 35, published by "The Open Court Publishing Company," Chicago.

"The Origin of Sin and Its Relations to God and the Universe." By Rev. E. W. Cook, A.M. Cloth, 12 mo, 387 pp. Price $1.50. New York and London: Funk & Wagnalls Company.

We are glad this book attempts to give an explanation of sin, "its origin and relations to God and the universe," for we haven't much use for that claim that says we must begin every discussion of evil with the admission that it is an impenetrable mystery. We are sorry our author thinks the most "dreadful error pervading the churches at the present time is the doctrine of universalism," and we are more sorry that he thinks "the higher critics make the Bible teach what they wish to believe respecting both sin and its punishment." Our brother seems to be looking for a sovereign instead of a Father, for a future government instead of a home, and his whole book is vitiated by his assumption that he uses the Bible exactly right, and therefore wisdom ends with him. The book has many good discussions in it and is worth reading, if not to be followed or accepted in some of its conclusions.

"The Prayer Book and the Christian Life." Charles Scribner's Sons, 1898 ($1.25). Charles C. Tiffany, D.D., Arch Deacon of New York.

To give "The conception of the Christian life implied in the Book of Common Prayer" is the author's aim, and in a clear, simple and sober way he sets forth the teaching of the prayer book on the Christian life as social, intelligent, rational, salvation as influenced by the holy scriptures, the collect, the Christian year, etc. He then speaks of the sacraments, the clergy and the laity, as the prayer book concerns them. Dr. Tiffany is evidently a low-church man; all his interpretations of the teachings of the Book of Common Prayer lean to the rational and simple rather than mystical and sacerdotal. "The clergy as portrayed in the prayer book are not a caste, exempt from the demands to which the laity must succumb or deprived of rights which the laity may claim." "The vocation of the clergy, then, as that of the laity, is to what may be called a natural spiritual life." As to absolution he makes this fine statement: "The ministerial function in the act of forgiveness is thus not the conveyance of forgiveness, but the authoritative attestation that God forgives." "The confession is not to or through the priest, but with the priest to God." The members of churches not Episcopal and all interested in the history and work of the Christian Church will find this a healthy and suggestive book.

Peoria, Ill. JOHN FAVILLE.

We ask advice, but we mean approbation.—*Colton.*

Come what will, I will keep my faith with friend and foe.—*Abraham Lincoln.*

They are never alone that are accompanied with noble thoughts.—*Sir Philip Sydney.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—We must see God, if at all, in his act.
MON.—Freedom is not caprice, but room to enlarge.
TUES.—Hope is the parent of faith.
WED.—True men and women are all physicians to make us well.
THURS.—Private sincerity is a public welfare.
FRI.—The soul is one with its faith.
SAT.—It is the touch of sunshine that makes the roughest bud open.

—*C. A. Bartol.*

An Old Saw, and a True One.

She strolled along a country road—
The city girl—one day.
Quite horrified was she to meet
A lad upon the way,
Who carried in his hands a nest,
And held it up with pride—
A dainty little soft, warm nest,
Five tiny eggs inside.

"You wicked, cruel boy," she spoke
In words of great disdain;
"You've robbed some darling mother bird;
Put back that nest again.
I'm sure I hear her sad notes now,
Up in that maple tree.
It almost breaks my heart to think
How lonely she must be."

The lad glanced upward with a smile—
"Don't feel so bad as that;
For, miss, the mother bird may be
That dead one on your hat."
And with those words he ran away—
But he was wondrous wise;
While she, who had condemned herself,
Stood there in mute surprise.

An old dame, leaning on her crutch,
Passed by, and cried "Alack!
I've heard it said my whole life long,
'Pot can't call kettle black.'"

—*Susan Teall Perry, in the Humane News.*

The Kingdoms.

There was once a king of Prussia whose name was Frederick William. On a fine morning in June he went out alone to walk in the green woods. He was tired of the noise of the city and he was glad to get away from it. So, as he walked among the trees he often stopped to listen to the singing birds or to look at the wild flowers that grew on every side. Now and then he stooped to pluck a violet or a primrose or a yellow buttercup. Soon his hands were full of pretty blossoms.

After a while he came to a little meadow in the midst of the wood. Some children were playing there. They were running here and there and gathering the cowslips that were blooming among the grass. It made the king glad to see the happy children and hear their merry voices. He stood still for some time and watched them as they played. Then he called them around him, and all sat down together in the pleasant shade. The children did not know who the strange gentleman was, but they liked his kind face and gentle manners.

"Now, my little folks," said the king, "I want to ask you some questions, and the child who gives the best answer shall have a prize." Then he held up an orange so that all the children could see.

"You know that we all live in the kingdom of Prussia," he said; "but tell me, to what kingdom does this orange belong?" The children were puzzled. They looked at one another and sat very still for a little while. Then a brave, bright boy spoke up and said:

"To the vegetable kingdom, sir."

"Why so, my lad?" asked the king.

"It is the fruit of a plant, and all plants belong to the vegetable kingdom," said the boy.

The king was pleased. "You are quite right," he said, "and you shall have the orange for your prize."

He tossed it gaily to the boy. "Catch it if you can!" he said. Then he took a yellow gold piece from his pocket and held it up so that it glittered in the sunlight.

"Now, to what kingdom does this belong?" he asked. Another bright boy answered quickly, "To the mineral kingdom, sir! All metals belong to that kingdom." "That is a good answer," said the king. "The gold piece is your prize." The children were delighted. With eager faces they waited to hear what the stranger would say next.

"I will ask you only one more question," said the king, "and it is an easy one." Then he stood up and said, "Tell me, my little folks, to what kingdom do I belong?"

The bright boys were puzzled now. Some thought of saying "To the kingdom of Prussia." Some wanted to say, "To the animal kingdom." But they were a little afraid, and all kept still. At last a tiny blue-eyed child looked up into the king's smiling face and said in her simple way:

"I think to the kingdom of heaven." King Frederick William stooped down and lifted the little maiden in his arm. Tears were in his eyes as he kissed her and said, "So be it, my child! So be it."—*From "Fifty Famous Stories Retold."*

How the Czar Played with Dolls.

As everyone knows, M. Faure was bearer of some extraordinary Paris dolls to the little Grand Duchess Olga when he went to St. Petersburg recently; but now comes the story of the reception given them by the czar himself.

The baby grand duchess, it seems, was not more entranced than her august father with these sweet dollies, who carried out a squeaky dialogue as between mother and child. But, after an hour passed in their society, nurse was obliged to take the little princess to bed, and the emperor was then left alone with the two clever artificial ladies. In an adjoining room the empress, M. Faure and some ladies and gentlemen of the court were talking, when suddenly a strange noise, like that of an infernal machine, was heard, followed by a loud exclamation.

Everybody rushed to see what it was. There was the czar, safe and sound, but with a dismal face, looking at the dolls, which he had partly undressed to find out the secret hidden in their bosoms; while the dolls were chattering away as though they would never stop!

The gentle empress quite lost her temper. Snatching up the carpeted board on which the ladies were standing, she gave it to a gentleman near her. "Please take it away," she cried. "It is too bad, indeed; the emperor spoils everything he touches." But, as "Nicky" looked very penitent and the situation was so funny, she could not help laughing. "You see how it is," said the emperor. "I am not even permitted to talk with my own daughter's dolls." At this sally from the emperor the company laughed heartily, and peace was at once restored.—*Philadelphia Post.*

The more knowledge a man has the better he'll do his work, and feeling's a Lord o' knowledge.—*George Eliot.*

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Accomplished Arbitration.—The amicable settlement of international problems is not a Utopian dream. It is already at work. Recently Italy and the Argentine Republic sealed a compact, under which all difficulties are to be submitted to a tribunal of three, one named by each of the contracting powers and a third by these two. The third is to act as president of the tribunal. Not one of the arbitrators shall be a citizen of the contracting states, nor can he have any personal interest in the question at issue. The world is moving.

English Unitarianism.—The Seventy-fourth Annual Report of the British and Foreign Unitarian Society is before us, bearing the date of May 24th, 1899. It is a pamphlet of 82 pages, largely statistical. Our friend, Brooke Herford, was the president for last year, and his report occupies the leading place. He says:

"In view of the extravagant claims now being put forth by the Sacerdotalists, in view of erroneous biblical and theological teaching contained in the recently published Evangelical Catechism, in view of the wide prevalence of indifference, scepticism and materialism, there is greater need than ever before for an association which stands for the authority of reason and conscience, for faith and freedom, for a reasonable, reverent, helpful religion."

The Lake Mohonk Conference.—The fifth annual conference, summoned by Albert K. Smiley, and entertained by him in his retreat high up on the Catskills, was given over this year entirely to the discussion of international arbitration; but, inasmuch, as the present Phillipine problem was, by mutual consent, tabooed, and the arbitration question was being authoritatively discussed at The Hague at that very time, the conference must have lacked the inspiration that comes from handling hot questions. One hundred and sixty out of the four hundred persons invited were present, representing all professions and creeds. Edward Everett Hale opened the conference. He hoped not for Utopia, but he hoped that the International Congress would become an established biennial conclave.

Not So Bad As This, We Hope.—This is the way the "People's Press" puts it, but a country that knows its situation is not a lost country. Death comes from lack of consciousness. While we know it is bad, with us it is not so bad as it might be:

"We have wireless telegraphy, horseless carriages, smokeless powder, beefless corned beef, honorless honorables, backboneless men, useless aldermen, and before long we will have a pennyless people in a jobless country."

Marienfeld.—This is the name of the summer camp for boys established by Dr. C. Hanford Henderson of the Pratt Institute. Last year we called attention to this camp, which was located at Milford, Pa. This year it has found permanent quarters. An old farm, under the very shadows of Monadnock, in New Hampshire, has been bought and dedicated to this high usage. The country bounded by the farm is being utilized for this higher tilling. Our readers will remember Dr. Henderson's noble address at Omaha and his notable articles on education, which have appeared in the Atlantic Monthly and elsewhere. It is a rare chance for a boy to spend his summer weeks in camping under such direction, but the expenses of this camping for the months of July and August are one hundred and fifty dollars, and Monadnock is far away from many of our readers, and Mr. Henderson claims no monopoly of the idea. We know of farms in the West available for a much smaller sum that will yield a harvest to this "celestial Ceres." This is just the work we commended some weeks ago, the foundation of which is being laid at Tower Hill and elsewhere.

Temperance Work Among Young People.—Miss Eva M. Shontz, president of the Chicago Young People's Christian Temperance Union, is on a tour through the western states stimulating temperance work. During July and August she will be in the eastern states, and the following article from Denver, clipped from the Chicago Lever, indicates the nature of her work: "Perhaps no work on this line of reform has taken hold of the young people of our city more than that of our Young People's Christian Temperance Union, which was organized a little less than a year ago. Uniting, as it does, in one combined effort, the interests of both young men and women, it is possessed of every strength of age and both sexes. Within the last ten days a veritable volcano has come upon us in the form of your 'Maid of Chicago,' Miss Eva M. Shontz, who has stirred up more of the real, old-fashioned prohibition sentiment than anyone else ever succeeded in developing in a year. She was with us four days and addressed nine different meetings. The power she has over her audiences and the consecrated life she has given to the work seems supplemented with a stamp of divine approval; for without the sanction of God, man's work would be nought."

Child Study.—A joint meeting of the Illinois Society for Child Study and of the National Herbart Society will be held on July 6, 7 and 8, at the University of Chicago and at the Chicago Normal School, a joint meeting of the National Herbart Society and of the Illinois Society for Child Study will be held.

The child study meetings are held on Friday and Saturday alternately at the two places. Colonel Parker, Superintendent Frank Hall, and Dr. Gordon of Jacksonville, E. B. Bryan and others will partake in its discussions.

The two meetings of the Herbart Society will be held at the university and at the Normal School, and will discuss the Fifth Year Book of the National Herbart Society, just published. Professor H. P. Judson, Professor Albion Small, Principal J. C. Hanna, L. H. Galbreath, C. A. McMurry and others will share in these discussions. The Year Book will be sent to members of the Herbart Society the first week in June. This series of meetings at Chicago will constitute one of the great educational gatherings of the year. The meetings are held at the end of the first week of the year. mer quarter of the University of Chicago, and likewise of the summer school of the Chicago Normal. A rate of two dollars per day has been secured for visitors at the Del Prado Hotel. Those teachers who do not go to Los Angeles to the N. E. A. will find this a very interesting and profitable substitute.

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They accept large scientific views of life, its origin and fulfillment.—*The American Hebrew.*

Eminently practical for life's duties.—*Boston Transcript.*

Eight discourses, neither dusty nor dry. They have passed into other languages and have been widely copied in publications of various sects and no sect.—*World-Herald*, Omaha.

The magician's wand is put in our hands and if we will but consent to use it we shall see everywhere about us in that light that seemed so dark a little while ago, gems and treasures inestimable which only wait to be ours by our use of them.—*The Countess of Aberdeen in Preface to the Glasgow Edition.*

In style as classic as was ever penned, and with an imagery the most unique and chaste, what Sam Jones says in the dialect of his section, "Quit you meanness."—*Frances E. Willard.*

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A HISTORY OF THE WARFARE OF SCIENCE WITH THEOLOGY,

IN CHRISTENDOM.

By ANDREW DICKSON WHITE, LL.D. (Yale), L.H.D. (Columbia), Ph. Dr. (Jena); late President and Professor of History at Cornell University. 2 vols., 8vo. Cloth, $5.00.

". . . I simply try to aid in letting the light of historical truth into that decaying mass of outworn thought which attaches the modern world to mediæval conceptions of Christianity, and which still lingers among us—a most serious barrier to religion and morals, and a menace to the whole normal evolution of society. For behind this barrier also the flood is rapidly rising—the flood of increased knowledge and new thought; and this barrier also, though honeycombed and in many places thin, creates a danger—danger of a sudden breaking away, distressing and calamitous, sweeping before it not only outworn creeds and noxious dogmas, but cherished principles and ideals, and even wrenching out most precious religious and moral foundations of the whole social and political fabric. My hope is to aid—even if it be but a little—in the gradual and healthful dissolving away of this mass of unreason, that the stream of 'Religion pure and undefiled' may flow on broad and clear, a blessing to humanity. . . . My belief is, that in the field left to them—their proper field—the clergy will more and more, as they cease to struggle against scientific methods and conclusions, do work even nobler and more beautiful than anything they have heretofore done. And this is saying much. My conviction is that Science, though it has evidently conquered Dogmatic Theology based on Biblical texts and ancient modes of thought, will go hand in hand with Religion; and that, although theological control will continue to diminish, Religion, as seen in the recognition of 'a Power in the universe, not ourselves, which makes for righteousness,' and in the love of God and of our neighbor, will steadily grow stronger and stronger, not only in the American institutions of learning, but in the world at large. Thus may the declaration of Micah as to the requirements of Jehovah, the definition by St. James of 'pure religion and undefiled,' and, above all, the precepts and ideals of the blessed Founder of Christianity himself, be brought to bear more and more effectively on mankind."—*From the Author's Introduction.*

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LETTERS AND REVIEWS.

Mr. Clement Warren, Brooklyn, New York City.

I have just completed for the seventh time a reading of your cogent work entitled "The Safe Side." Every time that I have read the work I have realized its excellence more and more. On each occasion new features have developed. Each page furnishes food for thought, and each chapter (or less) provides a mental-meal which absolutely needs digestion and deep reflection before proceeding further. It is a work replete with facts clearly stated and irresistibly put. They may be ignored but cannot be refuted. The information I have gained from reading "The Safe Side" equals the sum total of all that I was possessed of previous to my first reading of it. It throws a flood of light on the subject which only the wilfully blind can ignore, and as a compendium of tersely put truths, is one of the best I have ever read on any subject.

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this; that a revision of doctrine, history, psychology, becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight, on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

From "Review of Reviews," New York.

The present time is one of great religious discussion in America as elsewhere. Books are written from every conceivable standpoint, and the candid student of religious problems will welcome every honest effort at their solution, while not yielding his own individual right of judgment. Mr. Mitchell's work is an attack upon Christianity—its bible, its church, its doctrine, its founder. Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent biblical criticism and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasizes strongly the great amount of social wealth which yearly goes to support church "club houses" and the ministry, which to him appears a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language. * * *

From Andrew D. White, LL.D., ex-President of Cornell University, Ithaca, N. Y.

I have delayed acknowledging your book until I could have the opportunity to give it a more careful examination. I have now done so, and wish to thank you for it heartily. It seems to me full of valuable information which persons studying the great question to which you refer should have at their command. It also seems very suggestive of thought, and likely to bear useful fruit among investigators.

Any one who in these days is willing to give his labor to opening up these great subjects to the light is, in my opinion, rendering a great service to Christianity itself—a service which, however much it may be depreciated now, will be honored later, when the leaders of thought shall have given the honest attention to the whole subject which it dererves.

Mr. Edward Howe, New York City.

I have given your book a third reading and admire it more than ever. * * * Such a book as yours is greatly needed to clear the theological atmosphere, and I hope it will be very widely circulated. * *

Prof. Hudson Tuttle in 'The Better Way.'

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. It is logical and argumentative, but never partisan. It presents the strongest arguments for Christianity, and then slowly and surely draws the besieging forces of facts and logic around them, undermines them, and at last demolishes them. Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. The titles of the twenty-one chapters do not convey a complete idea of the author's line of thought, and quotations from pages so diversified would give a yet more inadequate conception. The book grows better from the beginning. Evidently the author wrote slowly and with much thought, and as he proceeded his mental horizon extended, and expression became easier and more certain. After the review of Christianity, the last five chapters, which somewhat diverge, are especially excellent. They are titled: "Inertia of Ideas," "Conversion," "The Safe Side," "Immortality," "Supernatural Supervision." Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. The author writes with conviction, which is felt in any one of his plain and terse sentences. There is no circumlocution or word padding to conceal poverty of ideas. He writes because he has something to say, and says it without fear or favor, because he feels that it is true.

From the Boston "Investigator."

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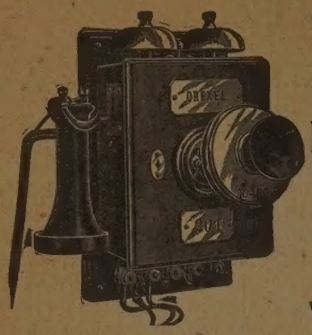

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It is a very lucid and simple explanation of what the doctrine is, displaying very full and clear knowledge of what it means, ending with the significant reflection that "organic evolution is itself enveloped in the larger theme of evolution at large; that is, the steady, onward march of all things toward 'one far-off divine event.'"—

[*Chicago Chronicle.*]

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